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SPIRITUALISM.

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SPIRITUALISM, RITUALISM, AND SECULARISM.

AN ORATION BY MRS. HARDINGE, DELIVERED AT CLEVELAND HALL, LONDON, SUNDAY EVENING, JUNE 11, 1871.

INVOCATION.

O Thou great Spirit, that knowest us—that hast given us life and being, thought and reason—from whom doth flow all inspiration—from whom has proceeded all knowledge—Thou art sufficient for us! We come to Thee as before no earthly high priest. We see Thee not, and except by the providential care with which Thou hast girded us about, we know Thee not. O Thou who hast given beauty and perfume to these blossoms; Thou who hast made us strong to do, wise to know, capable to think, art enough to instruct us in our blindness when we are searching after Thee and thy ways. In vain the stammering tongue of man would prate of Thee, until Thou dost open the page of knowledge. In vain the profane hand of man is lifted up to shut his fellow-creature out from thy presence, so long as thine angels throw open wide the gate to let the spirit in. We stand before thy altar, O great Spirit, this night, and though no word of man has consecrated this humble place, though no form nor ceremonial of human ritual has dedicated it to Thee, it is Thine. Every grain of dust is thine, and we are thine; and better and holier do our purposes loom up before Thee whenever we stand alone before Thee as thy creatures, worshipping Thee in spirit and truth, than through aught of the machinery that man has made. We reject it by our presence here this night, and stand dedicated to Thee alone, great Spirit, purposing to worship Thee in such spirit and such truth as Thou wilt deign to pour upon us this night.

If we were to search analytically the mind of every human being that makes up the sum of civilisation, we should be enabled, with all the professed varieties of belief on religious subjects, to classify them into three sub-divisions, namely, Ritualism, Spiritualism, and Secularism. It is in vain for us to pretend that we are independent of our beliefs concerning the causes and events of life; we are not so. We are every day and every hour acting out the influence of our religious or non-religious beliefs; we are the creatures more of our religious beliefs than of our social, political, or intellectual institutions. Our warriors—that is to say, those whom we should better call our murderers—act out their religious belief, for they worship a God of slaughter. Those who plunder and cheat their fellow-men have some peculiar excuse to find in their religious faith for their actions. The Mohammedan devotes one-third of his life to the rituals of his belief, in the firm and unquestioning faith that it is absolutely necessary for his salvation. The Fakir wastes a life in contemplation of a grain of dust or spark of fire, in the simple belief that his act is far more acceptable to his Creator than all the service of civilised man. You and I act out our faith, whatever that may be; and although the shadows of eternity are so mixed with the sunlight which the great Creator is daily pouring along our path every moment of our lives, and the blossoms which he has planted in what we are pleased to call this vale of tears are so constantly inviting us to gather them that we are perpetually forgetful that those blossoms are but milestones on the road to eternity, nevertheless it is the fact that we are perpetually pressing on there—perpetually acting out in our daily lives some preparation for our hereafter; or else, in our scornful repudiation of it, we are perpetually arraying ourselves against those who do think of the hereafter. So that, whether we are Secularists or Religionists, the inevitable thought of the mystery from whence we came and the shadow of the country to which we are tending girdles us about with cause and effect from morning till night, and it is only in our egotism and our selfish blindness to aught that is greater or wiser than ourselves that we are persuaded for a single moment that our religious beliefs do not influence our lives.

This subject is one of the deepest importance, for since, from whatever causes we may be pleased to allege, we have arrived at that point in our religious history where we can look abroad upon the masses of civilisation and subdivide them into the three forms I have named, we cannot stand neuter to the effects which those beliefs are producing upon us; and just as far as God has given us reason, and the motive which reason brings to influence our choice and belief, so far is it our duty to analyse those beliefs, and question which of them is of the most avail in guiding us towards the shores of the land to which every foot is pressing home.

We know that there must have been a time which antedated all forms of ritual belief or ceremonial worship. From the furthest

researches that we can make in the history of man's religious progress, we find that there were periods when the founders of all civilisation in the far-distant East retired from the busy hum of life into the depths of the ancient forests, in order to solve those mighty problems of being that were pressing home upon them. No sooner does man begin to think, no sooner is his intellectual nature developed, than he is compelled to question of the mighty sphere of causation which is moving in the machinery of nature around him. It is impossible that he can behold himself in the hands of the mighty, unknown, majestic power and being without questioning, Who is this infinite "I AM?" The ancient man, like our young children, first questioned, under the morning of reason, in the earliest dawn of intellectual light, "Who and what is God? Whence, whither is the soul bound?" In answer to these questions, various were the speculations in which the mind indulged. But some of these thoughts are yet handed down to us, and they give us the assurance that in the depths of the old forest man conversed with God through spiritual agencies. Voices from the land of the unknown answered him; beams of inspiration shot across his way and pierced his brain, and caused him, in vision, to behold the imagery of the mighty scheme revealed to him. The apparitions of the beautiful, and the loved, and those that had transcended the powers of mortality and gone to the brighter lands, flashed across the paths of these ancient men, for we find that they ever offered sacrifice to and remembered those the world now calls dead; they formed a part of the hierarchy of the ancient Gods. The recognition that there is a cloud of witnesses about us is a belief so ancient that it antedates all writings, and comes flowing to us like voices calling from mountain-top to mountain-top, until the echoes put a girle of human faith round the world, and are never lost again. Thus it is that we learn in the very first dawns of human civilisation that our religious faith was built upon Spiritualism—that Spiritualism which recognises that there is a natural body and a spiritual body—a natural world and a spiritual world, a world of mortal shadows, girdled, sustained, guided, and instructed by a world of spiritual influences. How long did this last? Just as long as Spiritualism prevailed. The day came when the ancient priests of the forest, who were indeed the first prophets, became tempted by power and ambition. Those who resorted to them sat at their feet and drank in the inspiration of their counsels; gazed upon them, in their ignorance, as men standing on the boundaries of two worlds—as men who were the favoured of God and angels, and the mediators between the wonderful hierarchy of spiritual influences that surrounded them. Thus regarding them, they would beseech their intercession, solicit their counsel, request the influence and exercise of their gifts, for we always find that the gifts of Spiritualism are promoted by contemplation and asceticism, and devotion to the pure and simple habits which nature implants within us. In the process of time, these Eastern metaphysicians solved another great problem; they perceived that there was a law of consequence following upon every human act—that for every act and deed of our earthly lives there is an inevitable sequence which we agree to call pain or pleasure, or penalty or compensation. Perceiving this, they laid down the law with that strict formalism which is well recognised by all Oriental nations. What was the result? There must be penalty for every sin, there must be a reaction for every wrong deed, and in order to get rid of this there was invented the very convenient and very satisfactory method of expiatory sacrifices. At first, these were founded in good faith—none can question it. The calculating metaphysicians of Hindostan, assigning for every act and deed a certain special amount of consequence, began at last to reduce this to such mathematical precision that it was very easy to calculate just how much so many good deeds were worth, and just how much so many sins would cost. We know the result; sacrifice was instituted, and perhaps of all the institutions that have ever been handed down in religious belief, none has been so pertinaciously adhered to, because none has been so very acceptable throughout the world's religious history as vicarious atonement. I do not now speak of any particular form of religion, but of all. Wherever we can pay in kind for sin, wherever we can put a tariff upon sins and pay with something else than suffering, that is a form of belief so very acceptable that we believe it will be the very last assumption that will give way beneath the dawning light of reason and the inevitable testimony of proof to the contrary. And this was the first foundation of Ritualism, the cornerstone of all ritual beliefs. From this arose, as a superstructure, image-worship. It became necessary to impress upon the popular mind who and what this God was that must be paid in kind, that must have sacrifice for sin, that demanded consequence and penalties, and so images were created. At first these were but the vague, wild embodiments of man's idea of Deity. The four arms of Brahm only signify the four

points of the compass; the many eyes of Vishnu signify the protective influence of the omniscient, all-watching, and guardian Power; the terrible attributes that surround Siva, the destroyer, were only the symbols of death and regeneration. All these symbolic representations were nothing but the embodiments of ideas to the priests, but they became actualities to the vulgar—to the minds of those before whom they were placed, not as representations, but as actual delineations of the Deity that must be paid in kind. It was obvious that these images possessed some sacred and special odour of sanctity which rendered them precious and worthy of worship, so the next stage in Ritualism was image-worship. The next was the discovery what was the most apt representation of Deity throughout nature, and thus the majestic powers of the sun, moon, and stars, the wonderful precision of tides, and seasons, the elements, the various creatures, even plants and insects, were set up as representations of the different or supposed attributes of Deity. Monotheism was the foundation, Polytheism followed, and thus at last we have the vast and stupendous system known as the astronomical religion. We find through all this the attempt of man to grasp the infinite, and conceive the nature and the necessity of worshipping God; good in its foundation, abused and perverted only in the corruptions of idolatry and the attempts of man to impersonate and to reduce them to Materialism. We need not remind you how from time to time the Great Spirit protested against the corruptions of Ritualism by reviving true Spiritualism in the hearts of the people. Such was the mission of all the great religious reformers of old. Such was the religion of Buddha. Buddha found that the corruptions of Ritualism had actually divided mankind up into castes. Perhaps you do not know that we are worshippers of Brahm to-day, and that the various castes which are consecrated not by religion, but by fashion, are only the imitations of the old lines of demarcation which the Brahmins drew between man and man, resolving the high or upper classes into sacred, and the lower into profane. It became necessary to preserve the immunities and power of the priesthood to the family of the Brahmins; what was very good to them was very good for their posterity, and so as the spiritual power of the ancient priest was not hereditary, an order ensued, an order of the hereditary priesthood, and to inaugurate this sacred caste, another of the forms of ancient Ritualism was instituted. The very first act of Buddha, the Spiritualist, was to protest against caste—to proclaim the fatherhood of God, the brotherhood of man, the sacredness of life, and the value of good deeds, and to stop the auction booths that were set up in the form of priesthoods for the sale of immunities for sins. He proclaimed that each one must pay the penalty in his own person. Of course he was very unpopular, but after a time Brahminism sank into disrepute, and Buddhism recovered, and as Buddhism grew strong and powerful, it again descended into Ritualism. Forms and ceremonials were the necessary privileges of the priest; without their exercise there was no demand for pay, none for sacrifice. Thus we find Ritualism ever ranging on the human side—Spiritualism ever the corrective vouchsafed to us from time to time by the Great Spirit who lets and hinders us when we rear the gigantic images of our superstition against the bright and glorious priesthood of heaven, until the image darkens out the face of the Creator from the eyes of the creature. And so we find, even in the history of the Jews, a picture of the alternations of Ritualism and Spiritualism. Abraham, the father of the Jewish nation, was an ancient Spiritualist. In the midst of the Ritualism of image-worship and idolatry, he heard a voice which bade him flee to the wild deserts of Arabia, to set up his staff, and seek for the one true light of the universe, the one true God, in that simple faith which appealed, without any forms of image-worship, to God alone. Abraham we find, then, was a great Spiritualist, and his descendants, each and all of whom are recorded to have communed with spiritual beings—to have received tokens and signs and evidences of spiritual guardianship unnumbered, were all in their simplicity dependent upon spiritual high priests for their teaching. At length the Jews migrated into Egypt, the land of Ritualism; and again we find that forms, the ceremonials of a mighty and a powerful priesthood, presented before their minds such evidence of splendour, and such opportunities for the institution of a powerful order of priesthood, that they became irresistible to them; and so we find a magnificent system of Ritualism growing out of the teachings of Moses. When we recall the history of the great Jewish lawgiver—Jewish as our modern histories pretend, but Egyptian as we find in the antique records of the only writer who gives the real history of this mighty lawgiver—we find this priest, Aepopolus, as Manetho represents him to be, migrated with his people from Egypt, and founded another and a powerful priesthood, investing it with mysterious appointments in the forms of garments, of colours, and precious stones. The whole system of the Jewish history of religion is one of Ritualism; and from one point to another it grows in strength and power until the priests of Judea were more powerful even than its sovereigns, and it was necessary that Samuel the priest should anoint Saul, the King of Israel. The power of the priesthood was the power of government, all because the strength and the mystery that surrounded these forms of Ritualism blinded the eyes of the people, and wielded the scourge of fear over their consciences, and darkened out the light of Spiritualism. But still the Great Spirit spoke to his people through the voices of the ancient prophets. These were not priests, but inspired men—men of the people. Read their high and sublime utterances, and compare them with all the forms of Ritualism enjoined by Moses. Read the beautiful and sublime denunciations of Isaiah against those fasts and feasts which men held for blood—against the cruelty and violence which they sought to justify by offering and sacrifice to their offended Creator. Read these denunciations against the observance of new moons and sabbaths, and then compare the Spiritualism of the inspired ones—inspired of God—with the formalities, the ceremonials, the solemn pomp, the expensive and luxurious forms of Ritualism. The day came at last when the people, sunk beneath the abomination and corruption of Ritualism, became a prey to the spoiler. Lost in luxury, and merging into one form of idolatry as readily as another, they became at last abandoned of themselves, and therefore abandoned of the pretended powers which appeared only to be excited through Ritualism.

It was after the captivity of the Jews that the last act in this great drama was performed by the appearance of the mightiest and greatest Spiritualist upon solid record. He came as a child of the people; He

came with no heraldry of human pomp or human power; He came at the lowest foot of the ladder of caste—at the very depth of the obscurity and poverty which, in all Eastern forms, but especially in the language of Ritualism, pronounced him unworthy, and tabernacled even from the priesthood; and yet He came with those irresistible signs and tokens of the power of the Spirit which the common people could not resist. He came with something more than the tokens of the Spirit. He came showing its fruits in human love and human brotherhood; in human kindness, in gentleness and in meekness, in submission to the powers that be, and yet in strong and mighty protest against their abuses and corruptions. He came restoring the worship of the Spirit. He came opening up before our view a kingdom of God which each one must plant, stone by stone, step by step, gallery and corridor, in our own breasts. He came giving evidence that the kingdom of heaven was open to all, annihilating the law of caste, and sweeping away the ceremonials, pomps, and pride of Ritualism by pronouncing that the fulfilment of them all was the gospel of human love. Divine love. It was a glorious era of Spiritualism; it was the outpouring of the Spirit that has ever yet been vouchsafed in the days of antiquity, and so the days of antiquity closed.

The morning of the East commenced in ancient India; the night time at last spread its pall over the once glorious Orient in the land of Judea. As the curtains were drawn—as the veil of night fell upon the awful land—as the crushing ruins at last gave power, and the splendour of the East was broken in ancient Judea, so all that was fair and beautiful in the Spiritualism that Jesus taught travelled down the ages, and, preserved by his kindly name, and his gracious, meek, and gentle doctrine, for a time prevailed, and established the forms of Christian Spiritualism in every land where He was preached. But soon the pomp and splendour of the great hierarchy of the Church in the form of Christian Ritualism began to contend with the simple apostolic teaching revealed by Jesus. We need not remind you that when the splendour of the Roman Empire dawned upon the simplicity of the Christian religion, the birth of Ritualism was again enacted in the history of Christendom. From time to time Ritualism grew strong, powerful, and mighty. Travelling down the ages, in the purple and fine linen of the Church, with the splendid followings, with the rites and ceremonials with the pomp, pride, and power of bishoprics and archbishoprics, it planted its seat of power at Rome. How it grew may be readily divined, even as we read the various forms by which these ceremonials were instituted. The good Bishop Ambrosius, in the fourth century, looked with sorrow and regret upon the thin attendance which gathered round him. He found, on inquiry into the reason of the success of the Church at Constantinople, that splendid vestments, magnificent garments, but, above all, the charms of music, those sweet and touching antiphones or responses, sounding now from the altar and now from the people, were one of the best methods of drawing in the multitudes, and compelling their spirits by psychological influence to yield up their devotion to the Church; and the good Ambrosius, in emulation of these very successful means of revivalism, instituted the ritual of Constantinople at Rome, and thus was founded the splendid musical ceremonial of the High Mass. Ritualism has availed itself of other means: it has taken the sword; it has founded the Inquisition; it has been an especial patron of the rack and the thumbscrew—of the various ingenious forms of torture that century after century have lacerated and mangled the forms of those recreant and heretical persons who preferred Spiritualism to Ritualism. He that wept for the sorrows of men; He, the merciful and the kind, who had no condemnation for the lowest or the poorest; He that forgave even his murderers—was He the patron of racks and thumbscrews? did He preside at the dismal auto-da-fé? has He led forth the armies to slaughter? has He sanctified those hideous rites and savage institutions that you may now see in dark, grim relics of instruments of torture? Oh shame, shame to the profane voice that has ever dared to associate the name of the purest and best Spiritualist that ever walked the earth—of Christ the Spirit, the man of God, the meekest and gentlest, the most merciful—of Him who, if He now stood in our midst, men would denounce again as an outcast and a vagabond for the very signs and tokens that He gave of his Divine power—I say, shame that any lips should ever have associated his pure and holy name with all the horrors of ritual history and the foul murders of Ecclesiasticism!

Now the third element of which we are to speak this night enters upon the scene. Who can tell when or where Secularism was born? We only know it is the mighty protest of reason—reason abused and trampled under-foot, humanity disgraced and murdered, religion profaned, the sacred names defiled, the thought of God as a Father converted into God as a demon; it is the mighty reaction of human reason against all these wrongs that has given birth to what the world now calls Secularism. We may not trace its history; we know not what history it has. We first find it appearing in the land of France about the dawning of the French Revolution. It has been popularly attributed to Volney, Jean Jacques Rousseau, and the French Encyclopædists; it is born of no man; it was created, invented by no man; it was the inevitable and actual revulsion of feeling consequent upon the thinkers of the age standing face to face with the dark and ghastly history of Ecclesiasticism, and trampling it beneath the iron heel of that reason which could not accept such a history as the work of the Creator of the Universe. I am not defending it; on the contrary, I look upon it as an inevitable growth—a growth from the foulest and the most corrupt systems that have ever disgraced the earth. But it is not the growth that will make men happier or better. It is not the final growth. It is a mere denial; it is no affirmation. It is the work of the leoncelast; it is not that of the builder. We find, throughout the whole history of the French Revolution, that the free thinkers who had let loose the spirit of reason were unable to guide it when it fell like a mantle upon the ignorant and the brutish. The man who can be a law unto himself is a *rogar avis*; he is one that stands alone. Even those who, in the restraint of national law and order, were good, and kind, and true—even those who, so long as they were surrounded by all the various machinery of national and political restraint, conducted themselves aright, and impressed upon others the worth of goodness, kindness, and humanity, fell beneath the great national fever for blood and destruction, for cruelty and murder, when those restraints were withdrawn. God help the nation and have mercy and pity upon the land where his name is not heard—where his promises are not still held out to the people—

where hope for the unfortunate, comfort for the afflicted, compensation and retribution for the wrong, is not still the incentive to bear, to strive, and to suffer! Not alone as a doctrine for the people, not alone as a teaching or a legislation, do I thus look with terror upon the spread of Secularism. I regard it as false to the real truth of causation and the ultimate destiny of man. I regard it merely as a reaction, mark, from the great abuses of Ritualism; and whilst I have the deepest and most respectful sympathy for those minds that cannot accept of Ritualism, but turn from it with horror and loathing—that repel it because it is not founded in fact, because its assumptions are baseless and insolent, because its action and rule have been tyrannical and ruinous;—whilst I regard with the deepest respect all those minds that demand proof and demonstration, and scientific basis for spiritual belief, I still look with terror upon the spread of a belief which carries with it neither hope nor fear, neither incentive to live here nor to die nobly and bravely, or to struggle manfully for the hereafter. We may perceive the desperation to which such conditions have reduced the unfortunate people who are nationally utterly deficient in religious life and feeling. I do tax home all the dreadful slaughter, all the hideous disruption, all the wild licence and disorder that has prevailed in the suffering land of France—I tax it home upon the great abuses and the monstrous corruptions that, for hundreds of years, have pressed the lower classes down into brutish ignorance, and the middle classes beneath the iron heel of tyranny—ground down into a reaction that rises at last into inevitable resistance, loathing, and aversion to the very name no less than to the processes of Ritualism. We have placed these priests and pedagogues on a pedestal where they cannot and will not even reach down to meet humanity. We may blame them for our own work; we have elevated them into idols, and fashioned them into images for worship. It may be hard for them to descend from their pedestals of reverence in this great day of utilitarianism and reason, but it has been the work of ages thus to create and to place them in a false position, and now we behold the result of our work; the common people, steeped in ignorance, turning from them in disgust, and the thinkers alike scoffing at their vain pretensions and unfounded assumptions. But again I say we are not left without a witness. Spiritualism has not forsaken the earth. The same great outpourings that from time to time have visited and blessed us have recalled us to unity with the Great Spirit, have opened our eyes to the evidence of a cloud of witnesses around us, are upon us now. A bridge has been built upon which the feet of the bright immortals have trod, and they have come to us with those absolute, open, and confessed demonstrations of spiritual presence that have appealed to us in their best form through the testimony of our senses. We are apt, in our pride and our idealism, to question why these spirit-people have not come with all the majesty and sublimity of prophetic days. Why have they not returned to us, founding, with a high hand and stretched-out arm, through some human champion or mortal apostle, a new and powerful religion? We may bless God that the fatal mistakes of past ages are not thus committed now. No more human idols to worship; no more mortals set up on pedestals now, to be elevated as pedagogues and teachers over us, and to-morrow to be worshipped as God-men. In place of this we have, if we choose to avail ourselves of the testimony of our senses, an array of facts to prove to us that there is another world—a world of spirit-people. Beyond the sound of the knocking that proves the telegraphy, we have the sublime and momentous teaching—enough for the hour—compensation and retribution for all our life-acts. If we were never to advance beyond this, it is enough to stay us in the darkest times of our guilt, it is enough to strengthen us in the weakest hours of our endeavours—compensation and retribution for all I have ever done! Oh! the red right hand of the murderer must drop the knife, the hand of the plunderer must be stayed, the voice of the blasphemer must be hushed, the cup must be dashed from the lips of the drunkard, the dice must fall from the hand of the gambler. We stand paralysed before those telegraphic revelations that proclaim to us that those we have known, trusted, admired in life are in a dark and dreadful judgment. We stand in the midst of our poverty and affliction and our suffering, and stay our murmurs when we hear the voice of the angels proclaiming that out of the bitter tears of martyrs, out of the blood-stained paths of sorrow and discipline, out of the rags and wretchedness that toiled and suffered and died by the wayside, those shining, resplendent figures of transfigured men and women are born. Oh! it is enough for us to do with the same bright Spiritualism that sounded through the forest arches and ancient groves of Hindostan; the voices that spoke through the mouth of the oracle are repeated to us to-day in the tangible tones of the immortals whom we know and love. We are no longer pressing on to the gulf of a dark and unfathomable mystery; we know the land to which we are going. We cannot tell these tidings to all the world at once; but be in no haste—we are in the hands of the Great Spirit. It is His work, it is His planting. There are no human apostles now, there are no earthly champions needed to defend the truth. To assemble ourselves together as in the day of Pentecost, and to focalise all our thoughts upon spiritual truth and spiritual revelation, is all that is demanded of us. To be faithful to the truth that is given to us—with the left hand to receive our bread, and with the right to extend it again, let who will reject or accept it—is the work of to-day. Strong in the assurance that it is His work, we can afford to brace ourselves against the Infinite, and to lean there, confident that this great struggle between the authority of Ritualism, the black night of Secularism, and the grand sublime truth and comfort of Spiritualism, under the command of the Father of all and King of kings, and the great General that rules and guides the legions of humanity, will end in the triumph of God and the right.

SPIRITUALISM IN THE ENGLISH PROVINCES.

To the Editor of the Medium and Daybreak.

DEAR SIR,—So many kind things have been written by your provincial correspondents relative to my brief and hastily performed tour in their midst, that I should forbear from adding one word more to my huge "cain" of already recorded personal triumphs, did I not feel that a few remarks concerning the general state of

Spiritualism in the provinces might prove acceptable as well as suggestive to your readers.

In the first place, I perceive that a far wider field of spiritualistic knowledge and interest exists in England than can possibly appear on the surface, because the surface of every movement presents a view only of such persons as are openly committed to its advocacy, or collectively patronise its periodical literature.

Now, I have reason to believe there are great numbers of persons who are warmly interested in the communion of spirits, who neither attend the local meetings of the Spiritualists nor subscribe to their literature.

My reasons for entertaining this belief are drawn from private communications from persons who stand in this category, and who isolate themselves from the general interests of the movement—first, because they are not in direct sympathy with those who are associated with it; and next, because they shrink from encountering the singularly unchristian and ribald spirit in which Spiritualism is assailed by the so-called leaders of public opinion. This reticence is, of course, unfortunate for those who have to sustain the burden of a new and unpopular cause, and deprives its brave though single-handed pioneers of much of that strength which would soon change the unpopular into the popular, were the real extent of the heart-sympathy and interest known which is felt for this great movement. In the meantime, and at least half a century in advance, on the highway of mental and Spiritual progress, of these timid disciples of caste and public opinion, are a small but most gallant army of Spiritual workers, who devote time, means, and reputation to the promulgation of their glorious belief, and the effort to distribute the bread of life as they have themselves received it.

I have met with so many of these brave apostles of the Spiritual cause in my brief but rapid journeyings, that it would be impossible for me to do justice to them all as individuals in this limited notice; suffice it to say, then, that I have found them in every place I have visited, and though some of them are working comparatively unaided by human sympathy, the under-current of concealed interest which seems to exist in every part of the country prevents their efforts from becoming fruitless, or their generous devotion from flagging. A striking instance of this position exists in Wolverhampton, where good Mr. Simkins (a name not unknown to the *habitués* of our London Gower Street conferences) stands apparently almost alone, and, with the exception of his excellent little wife, he would have had to bear the brunt of the whole undertaking of my engagement, had not his hands been strengthened by a numerous band of Spiritual friends from Birmingham, who, because I could not come to them, mustered in goodly numbers to come to me, and enlivened my hall and warmed my heart by their generous sympathy and kindly greetings. I may here add that three purely secular subjects were chosen for me by the Wolverhampton committee, and given to me only after I had taken my seat on the platform; and I think it would have been sufficient to wipe out the charge of ignorance or lack of appreciation against English working men to have heard how those grim-faced, hard-handed mechanics cheered me, and what shrewd, pertinent questions they asked. How thoughtfully they listened to me, and how generously they responded to me! Some of them followed me out to bid God bless me, and many a response to that blessing do I send back again to them. As to Mr. and Mrs. Simkins, the founders, and at present the almost sole promoters of Wolverhampton Spiritualism, if they are not weaving for themselves a crown of immortal glory by their single-minded devotion and unselfish efforts, I don't know what kind of a heaven the good and faithful will go to. The only other place where I was particularly reminded of Paul amongst the image-makers of Ephesus was Newcastle-on-Tyne, where I had the smallest audiences I have as yet addressed, and beheld two noble gentlemen, father and son, standing almost alone, as far as outward sympathy and worldly support goes, in their maintenance of the unpopular belief that spirits communicate, or that the laws of nature are not different in Jerusalem and Great Britain. The readers of Mrs. Catherine Crowe's "Night Side of Nature," and Mr. William Howitt's admirable and exhaustive articles on English Spiritualism, will remember the descriptions given by both authors of the haunted house at Willington, a village some six miles from Newcastle, and in which disturbances extending through a period of twenty-five years have occurred in an old mill owned by a member of the Society of Friends. By the son of this gentleman, who as a child was brought up beneath the shelter of the weird and haunted dwelling, I was engaged.

Neither father nor son, nor yet any member of their family, had witnessed other manifestations than those which their own "fear-some mansion" had supplied, and yet because they had put faith in the testimony of their own senses, and had been compelled to credit that which they had seen, heard, and felt, they have borne the cross of an opprobrious and insulting public opinion for many years past; and it was in the earnest faith that reason would at last prevail over bigotry and ignorant denial, that the younger of these gentlemen engaged me, bore bravely and generously the chief burden of the whole undertaking, and by the aid of Mr. Barkas, a talented and well-known writer on the subject, conducted and sustained two of my lectures with credit and satisfaction to all parties concerned. Good and brave gentleman! His task is indeed a most discouraging one. He has nobly and generously striven to dispense the light to a community as steeped in Materialism as their city is begrimed with coal smoke; indeed, it would almost appear as if the same spirit of bigotry and superstition which animated the builders of its dark old Norman Castle still pours out

in dense mists of ignorance and prejudice from the huge black mass of stone walls which once formed the Castle Keep, and which still remains in its impregnable strength and thickness, not an unapt representation of the mental walls of Sectarianism which imprison the minds of so many who live beneath the influence of its black frowning tower.

Still, I believe a blow has been struck in the fortress of Newcastle blindness and bigotry, the effect of which will be felt hereafter, and prove to my amiable host and his little handful of Spiritual allies that nothing is lost which is undertaken with a good purpose, and that those who fight for truth, light, and progress, are warriors in the army of "the living God," against whose strength the forces of darkness are waging but a temporary and unequal conflict.

With the exception of the isolation in which my most kind and esteemed entertainers in Wolverhampton and Newcastle stand—before the public, at least—the cause even in its associative status is far more flourishing in every place I visited than I could have hoped or expected to find it; whilst as far as my own personal experiences have gone, I have been a recipient at every point of a kindness, hospitality, and enthusiasm, both from private friends and public audiences, which exceeds all words of mine to acknowledge with sufficient gratitude.

Hopeless as the task would be to attempt narrating all the striking incidents of my progress, there are some few places whose speciality and prominence demand a few particular words of comment. At Liverpool, for instance, I found a brave little band, who, throughout my entire engagement, were sustained and encouraged by one of the truest Spiritualists and best gentlemen that treads the earth—my hospitable, generous entertainer, Mr. James Wason, of Birkenhead.

The Liverpool Psychological Society (by whom I was engaged number amongst them several excellent and self-sacrificing men, who, though differing from each other to some extent in their views of Spiritualism, work together faithfully and well for the promotion of truth and progress, and by their earnest endeavours succeeded in gathering together at my meetings a set of minds of no common calibre or ordinary intelligence. Here, as at Wolverhampton, the subjects were chosen for me by a committee of the audience, and an immense number of questions were propounded. Here, too, as in most other places I have visited, the Press gave me favourable notices, and the most exigent public speaker could not have failed to realise inspiration under the influence of the hearty and enthusiastic cheers and thanks that rewarded me at the close of each night's exercises.

In Manchester, I gave six meetings, at four of which admission fees were charged, whilst two Sunday meetings were given free. The result in this case was sufficiently clear to call for particular remark, as the four paid meetings were but thinly attended, whilst the great hall was crowded to its utmost capacity at each of the free Sunday meetings. Another noticeable feature in the Spiritualism of Manchester is the most unhappy spirit of antagonism which prevails in its ranks. Here, as in every other place where divisions occur, the cause is traceable to the ban of all progress and faithful effort—namely, the bitterness of sectarian feeling. Even in my short visit, I could discover that the Spiritualists of Manchester were divided up into three, if not four, different and opposing parties.

I received private communications from Swedenborgian Spiritualists, warning me against the "infidel Spiritualists." Some of the members of the latter party complained to me that they were ignored in my engagement, and especially abused the Swedenborgians; whilst still another party of high orthodox Spiritualists harassed us at every meeting with Bible quotations to prove that I was blaspheming the sacred doctrine of vicarious atonement.

The result of this suicidal disunion may be readily divined. The house divided against itself presents no strength before the public, and I was frequently taunted in private with the request to know what Spiritualists really believed, and why they were so bitter against one another. Happily, this specimen of antagonism is confined, as far as my observations inform me, to Manchester, and, still more fortunately, it had no effect whatever upon the conduct of the few noble and zealous friends of truth and progress for whom I lectured. What their views were may be readily enough divined from the fact that they were the party that engaged me; and of them I may truly declare that language would fail to express my deep sense of their kindness and liberality, no less than of their faithful and devoted maintenance of the truth as they and I understand it. The experiment of the paid and free meetings, however, thus brought into comparison with each other, proves conclusively that if the Spiritualists, like other denominations, could have only put their differences aside, united their strength, and given the people free meetings, there was interest enough on the subject of Spiritualism to have revolutionised public opinion. As it was, the people surrounded me when I came out of the hall, with tears and blessings. Filing in long double and treble lines on either side of the carriage, they bared their heads and poured forth their blessings to the messenger of glad tidings in warm and unequivocal gratitude for the bread of life they had received.

Although it would be impossible for me to trespass so far on the limits of this article as to describe in detail all the deeply interesting experiences I have passed through, or record the names of the numerous kind friends who have contributed so much to my comfort and success in their generous entertainment, I cannot forbear alluding to the unparalleled enthusiasm manifested by the whole-hearted Spiritualists of Bradford and Halifax. In each place there is an abundance of medium power in different stages of

development. In each place extensive arrangements had been made for centralising the attendance from surrounding districts, so that large and highly respectable gatherings of the brave friends from distant Yorkshire towns were assembled in crowds at all my meetings. The Sunday services at these places were especially interesting. The sweet hymns, chanted by immense crowds of singers, sounded like a pean of welcome from heaven and earth united, to the wanderer who had come from the land of the Far West to address them. The effect was most thrilling to every listener, but especially so to myself, when in addition, and despite of every cheek that the day could impose, my audiences would insist upon testifying their satisfaction by bursts of applause that fairly shook the buildings through which they re-echoed. As my most valued friends in their correspondence from Halifax have described, masses of people waited to greet and bid me farewell as I passed through their midst in the carriage on my return home, and the choruses of thanks and blessings that were poured forth, not wholly unaccompanied by tears, were the best commentaries that could have been offered upon the ribald remarks which the Press and the Pulpit hurl at the cause of Spiritualism, according to the approved methods of Christian practice.

In conclusion, I must sum up by observing that the great, and at present unanswered, demands of the movement in the English provinces are, first, for the missionary labours of educated, sincere, and capable workers, both in the department of test-mediumship and public lectures; next, for more unity of purpose, associative action, and cordial interchange of fraternal feelings amongst the believers in the communion; and finally, for a more universal and wide-spread dissemination of Spiritualistic literature. The friends of Spiritualism require to be more faithful in assembling themselves together, and encouraging others to do the same in regular, well-conducted, and steadily pursued circles. They should direct the attention of their media and their own efforts towards the elimination of *test facts of spiritual identity*, rather than to the often equivocal and rarely convincing production of dark-circle phenomena. They should combine all their strength and resources, so as to be enabled to sustain by subscription occasional free meetings for the presentation and discussion of their philosophy, remembering that as they would not feel inclined themselves to pay for the propagation of doctrines in which they had little or no interest, so neither will the uninterested public pay for their meetings, and thus the opportunity of reaching thousands is lost, or thrown away by the obnoxious custom of sustaining the meetings by an admission fee.

I know that such suggestions apply to a condition of things more advanced and better organised than they at present exist in the provinces; still the results may be achieved by a recognition of the necessity, and faithful endeavours in the right direction. These ultimated, my limited observation on the Spiritualism of England convinces me that it is a field already white for the harvest, and only needs the work of earnest, competent, and faithful labourers to bring forth an abundance of Spiritual gifts, and plant the glorious doctrines of Spiritual truth, light, life, and progress throughout the length and breadth of Great Britain.—Yours truly,

EMMA HARDINGE.

6, Vassall Terrace, Kensington, London, W.,
June, 1871.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

THE Publisher is instituting the greatest facilities for circulating this paper, and submits the following Scale of Subscriptions:—

One Copy Weekly, post free,	-	-	-	-	14d.
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THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 16, 1871.

THE CREDIBILITY OF MR. MORSE'S MESSAGES.

B. P. H. has written to state that he had no desire to impugn the moral character of Mr. Morse, or of those connected with him in the publication of the communications received at the Friday evening seances, but simply desired to have it acknowledged that the corroborations cannot be accepted as proved, because we have to rely upon Mr. Morse's honour that he was not aware of the facts by ordinary means. Our correspondent, and H. A. Beckett, Camden Town, think we were unnecessarily severe in our allusion to the matter last week. We have only to adduce the oft-repeated adage, "What is sauce for the goose is sauce for the gander." Mr. Morse, and those associated with him in this matter, must be scoundrels of the deepest dye, or their statements as made from week to week in THE MEDIUM are absolutely true and worthy of the fullest confidence. To acknowledge any compromise would be to play with the most sacred rights of individuals. These com-

munications through Mr. Morse are ample evidence of the truth of what they purport to be to all who have confidence in the parties concerned, and those who are outsiders are no worse off in this respect than are the thousands who for their knowledge of science and the numberless facts of existence have to depend upon the individual researches and testimony of a vast multitude of people, many of whom have far greater motives for deception than Mr. Morse and his friends. To those who are unacquainted with these phenomena, or such as have not confidence in the narrators, these messages are of no value whatever. They stand in the same relation to this subject as the clodpole does to science. If a *savant* tells him, for instance, that water is composed of two gases, one of which is of a very explosive nature, while the other is the supporter of all combustion, he will think he is being made sport of, and that it "combusts a question of confidence," as B. P. H. puts it.

The supposition that these messages are wilfully fabricated becomes more and more absurd the closer it is examined. The best way to test the validity of such a notion would be to adopt the suggestion we threw out last week, and put it in practice. If it is repugnant to the moral sense of our correspondents to do so, what must they think of its impracticability to moral natures who are even above the ability to suggest such a thing? For upwards of eighteen months Mr. Morse has continued these test messages, for such they unquestionably are. Mr. Morse's trance is real, as any experienced psychologist must know who investigates the phenomena; this of itself precludes the possibility of fraud. Then the messages are accompanied by impersonations much more indicative of identity than even the facts expressed in speech, and to become thus acquainted with the personal peculiarities of such a number of persons would be absolutely impossible. The cases are scattered all over the country, as well as various parts of London. One week a spirit comes within thirty hours after his physical body was blown up by a boiler explosion in Warwickshire, and before the fact had transpired in London, as far as the parties concerned were aware; at least, the report was first noticed in the *Echo* of Saturday morning, the day after the seance. The following week the test message is from a spirit who left earth-life sixty years ago, and of whom it is exceedingly difficult to obtain any information. Taking the character of these messages, then, from all their aspects, and also taking into account the high moral standing of not only the mortals but the immortals connected with the transactions, we see the most overwhelming evidence, not alone testimony, that these communications are genuine, and as reliable an addition to human knowledge as any facts in science. They do not stand alone. Their truthfulness is fortified by thousands of similar facts which have occurred under a vast variety of circumstances, and it is within the province of every person to constitute conditions absolutely under their own control, and produce the results for themselves. We, therefore, justify ourselves in the most emphatic manner for our conduct towards our correspondent. To have accepted his anomalous supposition in the most remote degree, would have been to act the part of traitor to the truth, to the spirit-world, and to our honoured and beloved associates in the flesh. Morally we desire to see a higher standard of investigation imported into Spiritualism than that which is based upon the meanest possible conception of human nature, and intellectually we would spurn as folly all attempts to establish facts by negatives. If our correspondents and others who are so sweeping in their judgment on Spiritualism would only ascertain the facts in every case and theorise thereon, it would be much more creditable to them than to erect a superstructure of phantom assumptions based upon what? Their ignorance of the matter in question.

SPIRIT-PICTURE EXHIBITION.

Notwithstanding Miss Houghton's thoughtful kindness in sending us a complimentary ticket, we have not found time to pay her exhibition of spirit-drawings a visit; meanwhile, we gladly avail ourselves of the opinion of a characteristic artist, himself an "original." It will be observed, from an announcement elsewhere, that Mr. Wilson intends giving an exhibition of his own wonderful designs, at the Progressive Library, on Wednesday evening, the 28th instant. We have only to recommend all Spiritualists to visit Miss Houghton's exhibition; we hope to strengthen this advice by our personal example soon!—

SM.—I have just been to the exhibition of spirit-pictures in Old Bond Street, and a more surprising collection of 150 paintings I never saw. There were a few spiritual flowers that had somewhat the resemblance of flowers, but beyond that there was not the slightest indication of form throughout; beautiful workmanship, neatness, manual application—and the colouring is a new revelation. The groundwork is usually a mystified rainbow preparation—no outline, and probably done on damp paper to make the colours blend and flow away; and on this groundwork are curves, spirals, floats of colour, curlicues, shell involutes, and ramifications that bewilder all attempts at explanation or resemblance, but clean, clear, and lavished in such profusion that curiosity is driven away from the cause of the observation to the delight in the intricacy. In the later works (as the whole series are arranged as they were executed) a large amount of Chinese white is careered over the whole, in obedience to the poetry of apparent unmeaningness. And the few last—in being freer from lines by the pen, with brush lines used instead—are artistic conglomerates of fancy in freedom from apparent intention. They are all professedly religious.—The Holy Trinity; the Hands of the Holy Ghost, in which through the underwash is the faint resemblance of two sets

of fingers; the Eye of God, of which there are several representations. These last are the most beautifully executed, and the Holy Trinity also, being a powerful combination of the primary colours. Then there are the crowns of the Queen and Prince Albert. A good many of the pictures have Scripture texts for explanation, but as I am no Spiritualist, or rather Spiritist, I could not, as I said, see the slightest analogy or correspondence, except in the spiritual flowers; but each line and colour has a professed meaning, and it is a curious thing that the primary colours have the same signification that I have given in the papers on Colour in the back numbers of the MEDIUM. To many of your readers the exhibition will be a source of intense interest and delight, as they will doubtless trace the resemblances through the previous intuition, which I presume is a common language of the initiated; and what a wide field of contemplation is here displayed! To the initiated the exhibition teaches a patience in perseverance that is probably unparalleled. Is this but preliminary drawing? When the Irish giant heard that the Scotch giant was coming to his castle, he dressed himself as the baby. "Hoot, man," says the Scotch giant, "gin this is the baby, I'll go back again." If this is the ascent in spiritual drawing after ten years' practice, what would another ten years' execution produce?—Yours truly,

FREDERICK WILSON.

THE CLEVELAND HALL MEETINGS.

It was another triumph for Mrs. Hardinge and Spiritualism to see the Cleveland Hall again thronged on Sunday evening, no other notice having been given except an announcement in the MEDIUM and an advertisement in another class paper. Mrs. Hardinge had not yet gained opportunity to recover from the severe exhaustion incurred by her arduous labours during her recent tour, and the state of her health was such on Sunday evening that she had to request an announcement to be made to the meeting craving their kind indulgence for any want of vigour which her address might manifest. It is but proper to observe that the oration on "Spiritualism, Ritualism, and Secularism" was one of the most valuable and spirited of the whole series. Mrs. Hardinge was warmly applauded several times, and the hearty reception which that lady received must have been very cheering to her. Mrs. Hardinge's popularity increases with the number of her appearances in public, and it is to be deeply regretted that she cannot devote her undivided energies to the work of promoting Spiritualism in this country.

MRS. HARDINGE'S HISTORY OF SPIRITUALISM.

NO. V.

The interest of this remarkable book deepens as we proceed. The number before us concludes with an account of the mediumship of Dr. F. L. H. Willis, with whose case English Spiritualists are somewhat acquainted, and on that account we give it prominent notice. This valuable narrative does not, however, by any means exhaust the interest of this number. Various extraordinary forms of mediumship are described, as well as the ignorance and misconception which visited the unfortunate mediums with bitter persecution. The section on Spiritualism at the Mechanics' Institutes reminds us of the movement at present going on for the presentation of copies of Mrs. Hardinge's work to the libraries of Mechanics' Institutes and other educational institutions in this country. If this scheme is properly carried out, it will be one of the best things done for Spiritualism in England. A beautiful engraving of Cora L. V. Scott, the well-known inspirational medium, prefixes this number.

MRS. HARDINGE AT HACKNEY.

We hope all Spiritualists in the Eastern portion of London will bear in mind that this lady will deliver an oration in the Manor Rooms, Hackney, on Tuesday evening, June 27. We have no doubt that the hall will be crowded, as it must be if our London friends do their duty. Mr. Thomas Blyton, secretary of the Dalston Spiritualists, 74, Navarino Road, Dalston, will be glad to receive applications for tickets and announcements, and we suggest that all earnest Spiritualists in the district furnish themselves with supplies, and introduce them to their friends.

WHAT AND WHERE IS THE SPIRIT-WORLD?

Will be the highly interesting topic of Mrs. Hardinge's oration at Cleveland Hall next Sunday. This subject was treated by Mrs. Hardinge on a former visit to London, and her description of the spirit-spheres left such an indelible impression on the public mind that by special request she has been prevailed upon to repeat it. We recommend our friends to be at Cleveland Hall in good time on Sunday, as undoubtedly there will be a larger attendance than has yet been witnessed at these services.

CURIOUS REQUESTS.—We have received within the last few days letters from Rome and the City of the Mormons requesting us to send to these places respectively packets of publications. Spiritualism is effecting good work in each of these strongholds of tyranny. Every week we are sending literature to all parts of the world. Already the PROGRESSIVE LIBRARY is known in all lands, and is doing a work for the whole human family which we hope to see increase in importance from year to year. We crave the cordial aid and sympathy of all true friends of Progress, that our hands may be strengthened for good.

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. Morse, Trance-Medium. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

June 9.

(The questions were answered by Tien-Sien-Tie, the guide of the Medium.)

Q. Will you give your views of a suggestion made by a correspondent in the MEDIUM, No. 61, that mesmerism, animal magnetism, electricity, and clairvoyance are nicknames for the spiritual gifts mentioned in 1 Cor. The same correspondent also alludes to Mesmer as having received a special gift of healing from God.—A. There is one point we would particularly call your attention to, namely, that God gave Mesmer a special gift in healing. Such a supposition infers partiality on the part of the Creator, and such a view cannot be sustained even by Mesmer's experience, as we find that the same powers have run through all the ages. These powers of healing were known and practised thousands of years before the chapter referred to was written. Therefore, we might ask in return, "Is not the term 'spiritual gifts' a nickname for what was known by other names previous to that age?" These powers are reproduced in a very remarkable degree by modern Spiritualism. They are one of the spiritual gifts of humanity, or, rather, one of the attributes of the human spirit possessed in degree by men in all parts of the globe, and on other planets as well.

Q. A correspondent asks, "Can you clear up the difficulty I am under in not being able to conceive how a healthy medium can cure a sick person of disease without removing the material causes of the disease, that is—low-roofed houses, unwholesome food, overcrowding, &c.?"—A. We must remember that the human organism is superior to all other forms of matter, whether organised or not. The equilibrium therefore being restored in that organism, health results, and for a time the effects of surrounding influences are controlled by the positive state of the body. If these adverse influences predominate, the power of the healer is nullified, and the symptoms return again. Proper attention to food, rest, shelter, exercise, and so on, would supersede the duties of the healer entirely, which would only be required in old age, to direct the weak circulation of the decaying frame and promote physical comfort during the relaxation of the vital powers.

Q. How many spiritual spheres are there, and what is their relative distance from each other?—A. The earth has six spheres; the first of which is about sixty miles from the surface of the planet, the others succeed at regular distances determined by a natural law. Each succeeding sphere is more rarefied, and the interval of distance increases with each sphere.

The spirit made some observations on the physical decay and moral deterioration of humanity caused by the bad conditions in which they lived.

The "Strolling Player" conversed for some time. He was asked whether he had controlled a young lady in the southern suburbs of London on the previous Friday evening about eleven o'clock. He said he did, and yet he did not. The young lady had the peculiarity of absorbing the characteristics of others, and exhibiting them in her subsequent actions. She had thus related herself to his mind, and a stray thought from him towards her while in that state occasioned the phenomena which had been witnessed. [It appears that the young lady seemed to be entranced, and said the "Strolling Player" was controlling her. The matter communicated was relative to some questions which the "Strolling Player" had answered through Mr. Morse at a previous seance.]

WILLIAM HALE.

The control was easily effected. The medium sat upright, leaning gently forward. The spirit uttered the following communication:—"The novelty of my position prevents me saying much upon this occasion. My visit, unexpected on my part, results from a request which I received from another spirit. It is but a few days since I left the earthly body. When on earth I was not practically acquainted with this means of communication. I had heard of it, but derided it as an absurdity. I wish my acquaintances and family would give some heed to it; for this purpose I come to-night. They will find the means existing in their own district whereby to obtain full satisfaction. I left them five days ago, at 52, Westbourne Park Road; my name was William Hale, 47 years of age. Good night."

A CORRESPONDENT writes us, in reference to Wm. Elliot, M.D., whose visit at Mr. Morse's seance is recorded in the last number of the MEDIUM, that—"Dr. Elliot lived at Gatton Park Villas, Redhill, and I think died at Tunbridge Wells twelve or eighteen months ago. His widow has left Redhill, and resides with a son near London."

SIT DEUS VERUS.

To the Editor of the Medium and Daybreak.

SIR,—Having, on Friday, the 26th ult., along with the Secretary of the Dalston Association of Inquirers into Spiritualism, attended your seance to witness the trance-mediumship of Mr. Morse, I put the question to the controlling spirit as to what degree of recognition the spirit gave to the doctrine of "The Trinity in Unity," or, rather, how the words *I and We*, used by the spirit, stood in reference to the Father, Son, and Holy Ghost. I was both surprised and disappointed (and not alone so) at the ambiguity and coldness of the reply—surprised at its apparent want of a perfect understanding of the doctrine of the Holy Trinity; disappointed at its cold, methodical, reluctant believing in that doctrine, yet recognising it. I therefore felt more than ever confirmed in the fact that many of the communicating spirits themselves are in a state of schooling or infancy as regards the future state. I leave

the question of spheres to a future opportunity of entering more fully on their discussion, at present confining myself to their recognition, temporary or otherwise.

Feeling the importance of the question to all, I intend, please God, to repeat it to the controlling spirit, through Mr. Morse, on the evening of the 16th inst., should a seance be held as usual, when I hope a more full and satisfactory answer will be given.

Now, Sir, I am, and have been for some length of time, a true and honest believer in Spiritualism and spiritual manifestations, yet I had never attended any seance, private or public, or any meeting or public manifestations of any description, before joining the Dalston Association of Inquirers into Spiritualism, now some two months ago. I have there witnessed the usual table-movements, &c., signals, replies, &c., also, as stated above, Mr. Morse's trance-medium communications at 15, Southampton Row.

I have been surprised at this, I may say, infancy of these public manifestations compared with what I myself have experienced individually for some years past, both at home and abroad. My experience tells me that without a due, full, and sufficient recognition of the Three Persons of and in the ever-blessed and glorious Trinity, Father, Son, and Holy Ghost, the one True Jehovah, in its fulness of entity, through our blessed Lord and Saviour Jesus Christ, both by the spirits themselves who bring to us, and also by ourselves who receive, witness and believe in their manifestations, we cannot expect to have developed anything like the full truth and perfect enlightenment which we otherwise should enjoy by and through this blessed gift of a merciful Creator, Redeemer, Saviour, Sanctifier, and Lord. In fact, Spiritualism without the Divine and Holy Trinity is of a very low standard, and becomes, allegorically speaking, the work of the devil; but with the aid of the blessed Trinity in Unity, you have at once the arithmetic of the Almighty, or, in other words, "Heavenly Spiritualism."

You may depend upon it, Mr. Editor, the day is not far distant when the present system of telegraphical communication will be superseded—when "mind will speak to mind."—Yours, &c.,
PHILIP PORTER.

38, Sherborne St., Rotherfield St., Islington, June 6, 1871.

THE LYCEUM PICNIC.

To the Editor of the Medium and Daybreak.

SIR,—It is the policy of the Roman Catholic Church to secure the children. The first act of their missionaries is to form a school for the young. The great importance of first impressions is fully understood. They say, "Give us the children of a new country, and in a generation we will make it Catholic." I consider much valuable time is lost in trying to convince adults of the great truths of Spiritualism. They will soon pass away. Let it be our work to replace them with a people whose first teachings were God—Heaven—and eternal happiness in the end for all. Not God—Devil—Heaven—Hell—eternal torments for the many, happiness for the few. Have we not all felt the great difficulty there is in getting rid of our old fear of spectres, or ghosts as we were taught to call them? My children, after sitting in a dark seance where they had been conversing with spirits of the departed, will say, "Good night, good spirits," leave the circle, and go to bed alone in a dark room. Such is the result of education. This is the work of our Lyceum; to aid this is our duty. I enclose 5s. towards the expenses of the Notting-ham Picnic, and shall, if possible, give myself the pleasure of being present.—Yours truly,
HENRY SMITH, 24, Windsor-road, Ealing.

[It affords us great pleasure to know that the picnic of this year is exciting much inquiry. We warmly recommend all who are interested in the education of the young, in Bands of Hope and Sunday Schools especially, to visit the Lyceum Picnic. To do so is a duty specially incumbent upon Spiritualists, more particularly those interested in the present existing or contemplated Lyceums. We would recommend Spiritualists who are not in a position to visit Nottingham at their own expense, to choose delegates from their own number, and raise the travelling expenses by subscription. We hope to meet at Nottingham, on the 25th and 26th instant, delegates from Bradford, Keighley, Halifax, Sowerby Bridge, Manchester, Birmingham, Derby, and other places.—ED. M.]

LIVERPOOL PSYCHOLOGICAL SOCIETY.

To the Editor of the Medium and Daybreak.

SIR,—The following account of a seance held at Mr. Wilson's on April 16 may perhaps be interesting. The medium, Mr. A. Fegan, who had a considerable way to come and was much hurried, was closely followed the whole distance by what appeared to him a middle-aged woman. On the door being opened he inquired of Mr. W. if he noticed the woman in the street behind him, but no one was to be seen. Nothing more was thought of the matter, and the sitting commenced.

After the first control of the medium was over, the members of the circle were talking of what they had just heard, when the medium was again suddenly entranced, with a violent start, and immediately spoke as follows with a broad Scotch accent:—

"Ye needna be afraid, I'll no do ye any harm. I jist want ye to tell my Jimmie that I can come back again. But I canna right penetrate the atmosphere of this house." Q. What name?—A. "Susan Allen, 45, Union-street, Hamilton." Q. How long since you passed away?—A. "Twas a beautiful sunset in last July. Tell him I'm happy and that I'm often wi' him. But he maun change his views; he gangs over aft to the kirk. I canna obtain full control. I shall be wi' him to-morrow."

On awakening from the control, the medium stated that, on looking towards the opposite side of the room, he again had seen the same female form standing in the room that had followed him so far (although the doors were all shut), and he had been immediately entranced.

The message was sent to the address given, but no reply was received. We did not send it for publication until we received some authentication

of it. Through the courtesy of a lady friend residing at Hamilton we have received every confirmation of the truth of the communication. She states, "In regard to Mrs. Allen, she left the earth at the time stated, leaving her husband and a small family. Her statements are all correct and characteristic. Her husband, when spoken to on the matter, says he is not troubling his head with such matters, and does not believe in anything of the sort."—Yours truly,
June 13, 1871.

E. BANKS, Secretary.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

On the evening of Wednesday, the 7th of June, the members of the above Association held a tea-meeting in Whyte's Temperance Hotel, to congratulate each other on the success that had attended the series of Sabbath evening meetings just closed. There were about fifty present, including one or two friends of the members. Mr. Brown, the president of the Association, occupied the chair, supported on the platform by Messrs. Nisbet, Walker, Nicholson, McFie, and others. After doing ample justice to the more material part of the entertainment, the intellectual began with an address from the chairman, in which he gave a brief sketch of the origin of the Association, also its proceedings, past and present. He alluded particularly to the harmony that existed at these meetings, notwithstanding that the members belonged to a number of different religious sects, thus showing that Spiritualism is the only one capable of fusing the conflicting opinions of Sectarians. He also spoke of the vast number of books that had been written and brain-power of the highest order wasted to disprove the fact of the soul's immortality, the which books had been rendered but so much waste paper by one little rap made by an unseen intelligence.

Mr. William Johnston also spoke warmly in favour of Spiritualism, showing what a blessing it had proved to the religious mind by lighting up what had hitherto been supposed to be dark and unsatisfactory in the character of the Divine Being, thus corroborating the words of Scripture which tell us that "in Him there is no darkness at all."

Mr. Nisbet followed, showing the inconsistency of those who swallow without questioning all the hearsay miracles of the Bible, yet refuse to believe those happening in our midst, though of a kindred character, and given on the clearest evidence.

The speaking was agreeably interspersed with song, reading, and story, from some of the more gifted members of the Association, and after spending a most delightful evening the meeting broke up with the usual votes of thanks, including one to the ladies for coming out in such numbers to grace the occasion.

JAMES NICHOLSON, Secretary.

BISHOP AUCKLAND.

At the seance held on Thursday night last—present, in addition to the Fawcett family, who are the basis of and supply the mediumistic faculty of the circle, Mr. Kilburn, Mr. Lingford, Mr. Ruddock, and also Mr. Thomas Robson, and Mr. Caleb Kidd, of Gurney Villa—the physical manifestations were of a very vigorous kind. It is also very noteworthy that Mr. Robson, who never before sat at a circle or took any part in spiritualistic manifestations, had not sat more than half an hour at the table ere he was violently shaken from head to foot by the unseen powers, and his hand and arm moved in reply to questions, all this being without volition on his part. Great sympathy appeared to exist between him and the controlling powers, who were said to be near relatives.

Mr. Kidd was also warmly greeted by the spirits, and, although a comparative stranger to Spiritualism, was informed that he was highly mediumistic, and would shortly develop much healing power—that he might become a second Dr. Newton. Both gentlemen might exhibit trances and other forms of mediumship.

From this experience we are taught that numbers of spiritually-minded persons live around us, quite ready to become active mediums and instruments of great and everlasting good, were they only brought in contact with the developing conditions of a properly conducted circle.

June 9, 1871.

FROM J. H. POWELL.

TO MY ENGLISH FELLOW-SPIRITUALISTS,—

My work for a time has come to a close in America. I have devoted the last four years to the advocacy of Spiritualism and Radicalism in the States, which I trust is not profitless labour. My health has run down more slowly than a clock, and does not, at the present moment, promise to rise to its normal state rapidly. My physician recommends a sea voyage, and several of my brave co-labourers place means at my disposal to enable me to reach England. I propose sailing from Boston about the 17th, and hope to be sufficiently recuperated on arriving at Liverpool to lecture. I know that I have many warm friends in my own land, and indulge the hope that I may meet them in public and private, and be permitted to tell what I know of Spiritualism. My experiences in this country cannot fail to be interesting, and I may add instructive.

Letters up to July 1st may be addressed to me, General Post-office, Liverpool; after that date, to the care of James Burns, publisher, Southampton Row, Holborn, London.

J. H. POWELL.

Boston, U.S.A., June 2, 1871.

THE NEWSPAPERS ON MRS. HARDINGE.

Whether agreeing or not with the views enunciated by the fair lecturer, all who heard her concur in the opinion that she is a highly gifted lady, and that not a word of the high terms in which she has been spoken of by the press of other towns is exaggerated. There was a very numerous audience at each oration, especially that delivered in the evening, when the hall was crowded. On each occasion a few questions were put to Mrs. Hardinge, who answered them with much fluency and gracefulness of diction.—*Halifax Guardian*.

Mrs. Hardinge is a lady of fine presence, and as a speaker possesses, in a remarkable degree, the gift of "word-painting." The address was interesting to those present from motives of curiosity, as containing the creed of the Spiritualist body. The address occupied about an hour and a half, and was very attentively listened to, the meeting closing with prayer.—*Halifax Guardian*.

The publication of the poem, "Over There," is unavoidably postponed till next week.

SPIRITUAL CULTURE AT HALIFAX.—Mrs. Hardinge speaks in high commendation of the singing at her orations in Halifax. Mr. Peebles introduced his excellent "Spiritual Harp" when he lectured in that town, and since then the friends of Spiritualism have been assiduous in the cultivation of their musical faculties. We were much pleased with some specimens we witnessed at Sowerby Bridge a few weeks ago. On the occasion of Mrs. Hardinge's visit, appropriate compositions were printed in a neat form and circulated amongst the people. Such devotion contrasts very favourably with the apathy of our respected friends in London; for months a class existed at the Progressive Library, but no one attended it, and now Mrs. Hicks is permitted to bear the burden of sustaining the service of song on Sunday evenings without her laudable example being much imitated.

THE SPIRITUALISTS OF London are respectfully invited to an exhibition of 116 designs, at 15, Southampton Row, on Wednesday evening, June 28, at eight o'clock. These drawings represent the "Pictorial Progress of Man." The exhibition will be accompanied by a descriptive lecture by Mr. F. Wilson, the artist who has designed and painted the series.

MR. JACKSON'S Mesmeric Class was brought to a most agreeable and successful termination at 15, Southampton Row, on Wednesday evening. A list of names was opened towards the formation of a Phenological Class, to be commenced immediately. Tickets for the course of six lessons, 5s. each. Immediate application should be made to Mr. J. W. Jackson, 166, Marylebone Road, N.W., or names may be left at the Progressive Library.

THE VISIT OF Mr. T. L. Harris to London is exciting a great amount of interest. We are continually besieged by inquirers anxious to be supplied with more news. We regret our inability to afford any further information at present.

SEANCES AND MEETINGS DURING THE WEEK.

- FRIDAY, JUNE 16, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morse, Trance-Medium. Admission 1s.
Seance at Mrs. Marshall, Sen's, 29, Shirland Road, Bristol Gardens, Maid Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.
LIVERPOOL, Psychological Society, at 55, Devon Street, Islington, at 8 p.m.
SUNDAY, JUNE 18, Service at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Mrs. Hardinge on "What and Where is the Spirit-World?"
Mr. Cogman's Seance, 22, New Road, E., at 7.
KINGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Illingworth.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
MANCHESTER, Grosvenor Street Temperance Hall, at 2.30.
COWMS, at George Holdroyd's, at 6 p.m.
HAGG'S LANE END, 9 a.m., Trance-Mediums Mr. J. Crane and Mrs. N. Wilde.
GLASGOW, Whyte's Temperance Hotel, Candleriggs, at 6.30.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.
MONDAY, JUNE 19, Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 9 p.m.
TUESDAY, JUNE 20, Seance at Mrs. Marshall, Sen's, 29, Shirland Road, Bristol Gardens, Maid Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.
KINGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
GAWTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.
WEDNESDAY, JUNE 21, Seance at Mr. Wallace's, 105, Isip Street, Kentish Town. Mr. Cogman's Seance, 22, New Road, E., at 8.
BOWLING, Spiritualists' Meeting Room, 8 p.m.
HAGG'S LANE END, J. Crane, Trance-Medium. 7.30 p.m.
THURSDAY, JUNE 22, Seance at 15, Southampton Row, at 8; Messrs. Herne and Williams, Mediums for the Spirit-Voice, &c. Admission, 2s. 6d.
BOWLING, Hall Lane, 7.30 p.m.
Dalston Association of Inquirers into Spiritualism. Seance at 71, Navarino Road, Dalston, at 7.45 p.m. (One week's notice requisite from intending visitors.)
Public Seance at 7, Corporation Road, Clerkenwell, at 8 o'clock. Free.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

* * We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

AGENTS FOR THE "MEDIUM," AND ALL WORKS ON SPIRITUALISM AND PROGRESS.

- BERMONDSEY—MRS. PAICE, Bookseller, Jamaica Road.
BIRMINGHAM—A. FRANKLIN, 68, Suffolk Street.
BRADFORD—H. SMITH, 12, Garnett Street, Leeds Road.
BRISTOL—GEORGE TOMMY, 7, Unity Street.
EDINBURGH—J. MENZIES, 2, Hanover Street.
GLASGOW—J. McGEACHY, 89, Union Street.
HALIFAX—H. FOSSARD, Felson Lane.
HUDDERSFIELD—COWGILL, Printer and Stationer, 24, Kirkgate.
KINGHLEY—J. TILLOTSON, Mary Street, Greengate.
KINGSTON-ON-THAMES—Brydon, Bookseller, Applemarket.
LIVERPOOL—MRS. LEIGHTON, 39, West Derby Road.
LOUGHBOROUGH—J. BENT, 80, Pinfold Gate.
MANCHESTER—JOHN HEYWOOD, 143, Deansgate.
MIDDLESBORO—NICHOLAS PATTERSON, Bookseller, &c., 1, Cannon Street.
NEWCASTLE-ON-TYNE—E. J. BLAKE, Granger Street.
NORTHAMPTON—L. HILEYARD, 43, Grafton Street.
NOTTINGHAM—J. HITCHCOCK, 64, Marple Street.
SOWERBY BRIDGE—JOHN LONGBOTTOM, Wharf Street.
STOKE-ON-TRENT—T. OUSMAN, Brassfounder, South Street, Mount Pleasant.
WEST HARTLEPOOL—W. NEWTON, Printer, &c., Lynn Street.
WOLVERHAMPTON—B. NORTON, Bookseller, Darlington Street.

Progressive Library and Spiritual Institution,

15, SOUTHAMPTON ROW, W.C., June 16, 1871.

THIS LETTER EMBODIES A PROPOSITION THAT A COMMITTEE BE FORMED TO PURCHASE AND PRESENT FIVE HUNDRED COPIES OF MRS. HARDINGE'S "HISTORY OF SPIRITUALISM" TO PUBLIC LIBRARIES IN GREAT BRITAIN.

It is not necessary, in introducing the subject of this letter, to refer at large to the importance of MRS. HARDINGE'S work as an aid to the cause of Spiritualism. The large circulation which it has had, and the universal appreciation with which it has been received, are generally known. It may be stated here, however, that the work is eminently calculated to guide the opinions of the public to a right conclusion as to the merits of Spiritualism in every respect. It gives a lucid and circumstantial account of its origin and spread over America, and minute descriptions of well-attested phenomena, covering the whole range of such facts from the most simple to the most extraordinary manifestations. It answers all objections by giving a history of the refutations which objections of all classes have experienced in the past.

The grand objects of Spiritualism are kept prominently in view, and the eminent persons who have taken it up are appropriately introduced to the reader.

Taken as a whole, then, this truly great work is a vivid and complete representation of the movement, answering all questions as to what is the use and purport of Spiritualism, and showing the reader what new information the spirit-world has communicated to man; also the teachings of Spiritualism in a scientific connection, its value to the philosophy of religion, and its tendencies as a humanitarian reform. The reader is favourably and permanently impressed by the great array of facts and arguments presented, which recommend themselves strongly to the intelligent mind, both from their intrinsic merit and the fascinating manner in which they are stated.

This work has been widely circulated amongst inquirers, and intelligent minds generally, with the most gratifying results. Private individuals have in several instances presented copies to public libraries, for which they have received the grateful acknowledgments of the managers; and many letters have also been written by readers who have been fortunate enough to come in contact with the work.

The suggestion has been made that this work should be used on a more extended scale for the diffusion of Spiritualism, to effect which the following means are being put into operation:—

A Committee is being formed of representative persons in all parts of the country. The duties of this Committee will be to collect Subscriptions in their immediate localities to purchase copies of MRS. HARDINGE'S work, and use their influence to get libraries to accept copies of the work as a donation.

For this special object it is expected the work may be obtained, with all the plates and illustrations complete, bound in substantial library style, at Ten Shillings per copy, being one-third less than the published price, and with a much more expensive and useful binding. It may therefore be recorded that MRS. HARDINGE makes a very substantial contribution to the object in view in thus granting the work at such a price.

As I have the acquaintance of eminent Spiritualists throughout this country, I have been requested to forward this letter to you, respectfully soliciting your kind co-operation in this important work. No definite responsibility will be attached to you either as to how much money you collect, or how many volumes you dispose of. Some will be able to do more and others less; success can only be attained by all doing what they can. As an indication of what may be done, Mr. Thomas Grant, of Maidstone, observes:—"I will do my best for this locality, and do not mind pledging myself for four copies at 10s., bound as you describe."

After your reply has been received, another edition of this letter will be issued with the names of the Committee attached, when Collecting Cards will be forwarded, and the work pushed on with all the energy possible. Any suggestion which you can offer, or any names which you can communicate as desirable to be added to the Committee, will be gratefully received, along with such other aid as you may be disposed to afford to this important object.

A great number of suggestions have already been received. Some offer Donations in large sums; others recommend a general Subscription of 5s. A uniform Subscription of 1s. and 6d. respectively have been advocated; while yet another party have suggested a universal Penny Subscription. Would it not be prudent to accept the aid of all in accordance with the means at their disposal? and surely with such varied assistance £250 will not be hard to raise, and it is to be hoped that libraries will eagerly accept the volumes.

I am, yours in the cause of Spiritualism,
J. BURNS.

MRS. R. SQUIRES, Medical Mesmerist, late of the Mesmeric Infirmary, Weymouth Street, W., now of 23, St. John's Street, Packerings Street, Islington, N., would be happy to attend Patients in Town or Country. Mrs. Squires's son is now open for engagements as a Medical Mesmeriser.

MR. J. W. JACKSON, 166, Marylebone Road, may be seen any day before 12 o'clock, and at any other time by appointment.

CLAIRVOYANCE.—MADAME DE BADDELEY, the celebrated Clairvoyante, at home for consultation from 2 till 7, Daily. Communication by letter, upon stating age, &c. Morning consultations by appointment. Address—4, EXETER VILLAS, KENNINGTON OVAL, LONDON, S.E.

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SELLING OFF.—FURNITURE, OIL PAINTINGS, &c.—As Mr. Alsop is about to leave for America, he is selling off his valuable stock of Drawing-Room and Dining-Room Furniture, also his collection of Oil Paintings, at reduced prices.—No. 2, Great Turnstile, Holborn.

EXHIBITION OF SPIRIT-DRAWINGS IN WATER-COLOURS, by Miss Houghton.—NEW BRITISH GALLERY, 21, Old Bond Street, Piccadilly. Open daily from 10 a.m. till 6 p.m. Admission 1s. Catalogue 1s.

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